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MACHEBEUF

WOMAN'S SUFFRAGE

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WOMAN'S SUFFRAGE.

A LECTURE,

DELIVERED IN THE

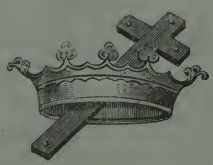
Catholic Church of Denver, Colorado,

—BY—

RT. REV. J. P. MACHEBEUF,

VICAR APOS. OF COLORADO.

FEBRUARY 6, 1877.



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A few weeks ago, I closed a sermon on DUTIES OF HUSBANDS AND WIVES, *by a few remarks on Woman's Suffrage. A request was made by fifty-seven Members of the Legislature to repeat the lecture. I cheerfully complied with the request on Sunday, Feb. 4. It is now offered to an impartial public for consideration, before the question of granting the privilege of suffrage to women is presented to the voters of the State.*

✠ JOS. P. MACHEBEUF,
Vicar Apos. of Colorado.

DENVER, February 6, 1877.

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LECTURE.

"I would have you know that the head of every man is Christ and the head of the woman is the man and the head of Christ is God; * * * the woman is the glory of the man, for the man was not created for the woman but the woman for the man."—(1st Cor. xi, 13).

Beloved brethren, so much has been said of late, here in Denver, about woman's rights, so many meetings held, so many speeches made by women in churches, I could find no more appropriate occasion to consider if the proceedings which have been going on for the last few weeks, the extravagant claims madeby them be consistent with the teaching of the Bible. There is a class of

LIBERAL CHRISTIANS

Who talk very loudly about the Bible, and pretend to follow the Bible, but during those long meetings, in those great speeches, did the friends of woman's rights follow the Bible? Did they consult it? Did they quote any portion of it in defense of their claims? I am afraid not; if they did not, I will.

Those strong minded women who are not satisfied with the disposition of Providence, and who wish to go beyond the condition of their sex, profess, no doubt, to be Christians. It would not be a good policy, in addressing the fair, gentle and pious sex to deny the authority of the Bible. As Christians then, they must admit the obligation to obey the law of God. What are the duties imposed upon women by the divine law? "Let women be subject to their husbands, as to the Lord, because the husband is the head of the woman as Christ is the head of the church. Therefore, as the church is subject to Christ, so also let women be to their husbands in all things."—(St. Paul to Eph. v. 22).

"I will therefore, that men pray in every place * * * In like manner the women also, in decent apparel, adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire, but as it becometh women professing Godliness with good works. Let the women learn in silence, with all subjection, but I suffer not a woman to teach, nor to use authority over man, but to be in silence, (not an easy task) for Adam was first formed, then Eve. And Adam was not seduced, but the woman being

seduced, was in the transgression; yet she shall be saved through child bearing, if she continue in faith and love and sanctification in sobriety."—(I. Tim. ii. 8).

"But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. * * * * * * The woman is the glory of the man; for the man was not created for the woman, but the woman for the man."—(Cor. 1st, xi 3).

"Let the women keep silence in the churches, for it is not permitted them to speak, but to be subject, as the law saith. But, if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church."—(Cor. 1st, xiii 34).

With such sacred authority, how can Christian women be justified in endeavoring to destroy the order established by Providence? After God had created man in his own image, he said: "It is not good for man to be alone; let us make him a help like unto himself." Had God intended to create a companion capable of following the same pursuits, able to undertake the same labors, which evidently are the destiny of man, he would have created another man. But, no; He made a woman, and, after the fall of that woman, He said to her: "I will multiply thy sorrows and thy conceptions; in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall rule over thee:" God was angry because Adam hearkened to the voice of his wife. Then God in his wrath called Adam and Eve, conscience-stricken and trembling with fear before him; words of menace issued from his mouth, a curse that involved the whole world in the sin of man; "accursed be the earth in thy work!" He had nothing to tell but to pronounce a fearful sentence of punishment and of death; "dust thou art, and into dust thou shalt return." A body, a brow bathed in daily sweat, a heart bruised with daily affliction; nor was the woman, the weaker vessel, spared in that day of wrath, as she was the first to sin, she was also the first to be punished. In pain and writhing and groaning, should she bring forth the fruit of her womb.

Terrible punishment, no doubt, but let us consider the divine precept transgressed; the honor, dignity, glory, omnipotence of God involved in the observance of the precept, and violated in its transgression. Now I would ask those strong minded women who have the temerity, the presumption to interfere with the just dispensation of an omnipotent God. Since that dreadful sentence has been pronounced, had not the millions who have lived from the beginning of the world to this day to submit to its frightful consequences? Is there any power on earth which can dispense man from the hard labor which brings the sweat on his brow? Is there any authority in this world which can relieve woman from sorrows and groaning in her child-bearing? In this nineteenth century, called the age of progress, of great inventions, have any of those proud scientific men discovered any process to escape that condemnation to death? The sad experience of every day proves that the justice of that offended God is still in full force, and shall continue until time shall be no more. But if

man is still compelled to eat his bread in the sweat of his brow; if woman has still to suffer the same sorrows; if all mankind, woman as well as man, have still to suffer that same penalty of death, how could woman, who has brought sin, misery and death into the world, pretend to rebel against the just sentence of that same God she has offended? No, beloved brethren, that terrible condemnation must have its accomplishment for all, to the end of time. "Thou shalt be under thy husband's power, he shall rule over thee."

In order to shake off this weight of sacred authority, the vain attempt is made to insinuate that the important and salutary instructions of St. Paul to the married couple, on their respective and essential duties, were not universal, but only of partial and temporary applicacation. Is it not astonishing, even outrageous, that in this professedly Christian country, the only mention made of the sacred word of God by the friends of women's rights, in defense of their weak and extravagant cause, is only to deny its divine authority! What a convenient and (allow me the expression) elastic kind of doctrine! How liberal! By following this principle, we might as well say, too, that the ten commandments given in the old law to Moses, and promulgated to the people of God, although confirmed in the new law and brought to their perfection by our blessed Saviour, were not universal, but only partial and of a temporary application. Of course, in this age of progress, the people are now so intelligent that they must have discovered a new and easier way to go to heaven than by believing and keeping the commandments. As every city has its Broadway, they suppose, no doubt, that there must be one also to go to heaven. I wonder if there are any comfortable street cars on that Broadway to heaven!

But, unfortunately, our Divine Master who came down from heaven, and who must know the safest way to it, tells us: "Enter ye at the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many there are who go in thereat. * * * * How narrow is the gate and straight is the way that leadeth to life, and few there are that find it!" (Math. vii, 13-14.) They are no doubt of the same loose and liberal opinion, those who are guilty of so many frauds and robberies nowadays in the high, as well as in the low ranks of society, and the higher the rank the bigger the frauds.

A moment's reflection will convince any sincere inquirer after truth that

THE MORAL LESSONS TAUGHT

To the married couple are only a consequence of that decision of the great, impartial and omnipotent Judge before whom all will have to appear and give account of the use of their reason and other faculties. "He that shall believe and be baptized shall be saved; he that shall not believe, shall be condemned." "If thou wilt enter into life, keep the commandments." Here is the only safe way.

Another vain effort is made to justify the presumptuous and sacrilegious intrusion of the female sex into the sanctuary, and their bold attempt to preach without a shadow of authority and faculty. "Faith cometh by hearing," saith St. Paul, not by reading, as the defenders

of private judgment assume, unless they fall back on that easy way of rejecting every authority of the Holy Scripture. That rule they say is not universal, it is only partial and of temporary application. "How shall they hear without a preacher, and how shall they preach unless they be sent?" (Rom. x. 15-17.)

Hear now how the order established by St. Paul for the decency of divine service is destroyed by a strange mode of explaining away his salutary instructions: "Let women keep silence in churches, commands the sacred writer, for it is a shame for women to speak in the church."

In answer to it, a great display of erudition is made to tell us, with much solemnity, that the meaning of these words is that women should not speak nonsense in the church. Although the subject is of the greatest importance, we cannot restrain a smile of pity for such a silly and absurd interpretation or rather profanation of the wisdom of God. Does it require the inspiration of the Holy Ghost to tell us that women should not speak nonsense, in the church? A child would tell us that neither women nor men should speak or write nonsense, not only in the church but in any place, or at any time. What a poor compliment is paid to you, ladies, by this strange explanation of the Holy Scripture? It would suppose that the ladies are in need of such advice, or at least that some of them are inclined to speak nonsense. (Now ladies, be not angry with me for repeating these words.) They are not mine, they have been used as an argument in favor of woman's rights. How true it is that it requires a skilful lawyer to defend a bad cause! and any one who has looked over the report of those speeches by ladies in a church, would wish that another Paul would come to Denver to repeat the advice. It might be very useful to some.

But before we warn you against the dreadful effects which would surely result from this strange movement, let us examine

WHAT CLASS OF WOMEN

Are the leaders of those pretended woman's rights, I will not say in Colorado, but in the large cities of the East; I said, in my first lecture: "Some old maids, disappointed in love," but ladies, better informed, answer for me: Batallions of old maids, disappointed in getting husbands of any sort; women separated from their husbands, or divorced by men of sacred obligations imposed by God himself; "what God has joined together let no man put assunder." (Matth. xix 6.) Women who, although married, are discontented and wish to improve their condition by holding the reins of the family government, for, it is remarked, that there never was a woman happy in her home, who wished for female suffrage." "Just notice what I say," replies another lady; "the leaders in the beginning were unmarried or divorced women, many of them spiritualists and free-lovers." How respectable! Women without any family, who scorn to be tied down to the sacred duty of what they call the drudgery of mothers; women who, too often, manage, (God knows by what means, by what unnatural crimes,) to be relieved from the cares of a family. Such women desire the world to think that they pos-

sess masculine power. If so, are they willing and able to till the land, work in the mines, build railroads, work as laborers? Are they willing and able to enlist as volunteers in time of war, form regiments of Amazons, shoulder the musket, camp in the field, and fight the battles of their country?

WOMEN AND THE POLLS.

How absurd and repugnant to the feeling of respect we all have for the gentle sex, to think of a woman leaving her household duties to go to the polls, to attend long and animated political meetings, women's conventions, to sit as a jury woman! How can we suppose even, without blushing, that a woman could be elected for the office of police magistrate, constable, or sheriff? Who will take charge of those young children, (if they consent to have any), whilst that lady doctor is attending her patients, that lady surgeon is operating indiscriminately upon the unfortunate victims of our weekly, almost daily, terrible disasters on railroads, on steamers, or in the mines? Who will watch over the more advanced children, chiefly that young daughter, whilst that female lawyer is defending a criminal case, that female judge is sitting on the bench, obliged, perhaps, by justice, to pronounce a sentence of condemnation? The husband, of course, must attend to these family duties, the merchant must leave his store, the lawyer his office, the mechanic his shop, the farmer his plough, to go home and nurse the baby! How absurd and contrary to nature!

But we are told that women have settled this question very practically. Yes, the question is solved by going around it, not by answering it, just like a boy who has said or done anything wrong, when he sees his father coming to him with a nice little rod in his hand, he is not very anxious to discuss the question; the only way to settle it, is to go round the stove or the table, until he finds a door opened to run away. So the question is solved practically. They say: "When we want to go to church we leave our baby with another woman for an hour or two, and when we go to the polls we intend to do the same." But the question is not about going to church: no great difficulty on this point. Surely, no kind husband could refuse on the Lord's day, when every class of business is stopped, and he is at home, to assist his beloved wife as far as he can, in the little family duties, even in nursing the baby, when he is old enough to be taken from the mother's breast, so as to give her an opportunity of attending to one of the services of the church, reserving for himself to go to some other service. It is even a consolation for him to spend a short time with his dear little children, from whom he is separated all the week, except at meal time or at night when, being tired, after his day's work, he cannot enjoy the same comfort and satisfaction, but on Sunday, having all the day to himself, he feels happy to play with the little ones, to embrace and caress them at leisure, to teach those that are old enough to receive any instruction; but even then, as it is not his natural duty, he will soon be tired of it, will perhaps get impatient waiting for the mother, chiefly when the baby is crying; and if the sermon is too long, the poor wife may

be exposed to get a little scolding, although it is not her fault. So you see, to each one their respective duties: to the husband, the outside and material work, to the wife, the household and family duties.

The friends of woman's rights will tell me, perhaps, women do not intend to undertake those heavy duties that are above their strength, but only such as they will be able to fulfil, and that are compatible with their delicate nature. But my good friends, you must be consistent with yourselves; woman cannot have the advantage of both sexes at one time. Now, men regard women as placed, as it were, under their protection, or the safeguard of their honor; her weakness makes her strong. Yourselves say every day: "Who will go and fight with a woman?"

There are in Italy two very small republics, which have existed for ages, San Marino on the Adriatic Sea, twenty-two square miles, with a population of about 8,000, and established in the fourth century, nearly 1,500 years ago; also Monaco, on the Mediteranean Sea, extent 689 miles, population 3,127, which has existed for 800 years. Their weakness made their strength. During so many wars and revolutions, they have always been respected, but had they given any sign of fight, they would have been crushed at once.

Those of you who lived in Denver in early days, will remember that a certain woman who assumed masculine airs, received at the election some votes for sheriff. A report of the election was given the next day and the votes of the lady for sheriff counted in, but the poor editor had to pay dear enough for it; the lady candidate was after him with a rawhide; he didn't wish to fight with a woman, but ran, to the great amusement of the crowd.

But when woman insists that the distinction shall be disregarded, and tells us that she asks no favors, that she is competent to take care of herself, to compete with men, she must be ready to do all kinds of work men are doing. But then she will soon miss that deference and respect now shown her, and which she has been used to claim as her right, and will be treated with the indifference men show to one another. When she forgets that she is a woman and insists on being treated as a man, men also will forget that she is a woman; she will lose all her influence as a woman, and be treated as a man. Women are not needed as men; they are needed as women, not to do what men can do, but to do what men cannot. Woman was created to be a wife and a mother; that is her destiny, to that destiny all her instincts are directed and for it nature has specially qualified her. Her sphere is home, her proper function is the care of the household, to manage a family, to take care of children and attend to their early training. As long as she remains in her element and attends to the duties of her calling, she will always receive the respect and consideration she deserves.

THE PROBABLE EFFECT.

The adoption of woman's suffrage would probably result, after all, in a very slight change in our political and social life, either by

reason of the fact, that very few women would make any practical use of their new right, or because they would use it under the influence and guidance of men; and the slight results to be obtained, are not worth the risk we run of encountering great political dangers and of suffering great social calamities. The fact that very few of the most worthy and respectable women would use their new right, as contrary to their nature and feelings, is clearly proved by the experience we have under our eyes.

There are a few offices or duties to which even now women can be elected or appointed, such as clerks, bookkeepers, school teachers, and servants; but although those different occupations may be opened to them for many years, they do not adopt them with the intention of keeping them for their life-time, but only as a temporary means of support, until they reach what they regard as the natural end of their existence—marriage. Not so with men. When they undertake any such occupations, they make it a business for life, because they were intended for it by Providence. And were it left to the choice of the sound and most respectable class of women, I am confident that the immense majority of them would vote against it. Why then should men impose it upon them, when women reject it as a burden?

At any rate, by what right could women claim suffrage and eligibility to office? Not surely from any divine right, as has already been clearly proved from the weight of authority of the inspired writings, nor from their aptitude to those difficult civil and political duties, nor the impulses and inclinations of their own nature, which are in evident contradiction with it. If it cannot be derived from the law of God, or from the nature of their constitution, it can only be claimed by civil and political rights, granted to them as trusts, to which they have not the least shadow of natural right. It is for civil and political society to determine the wisdom and expediency of such a dangerous experiment. Let us then examine the natural and necessary effect of such a privilege on the family and society.

THE RESULT IN THE FAMILY CIRCLE.

We do not hesitate to pronounce that woman's suffrage would weaken and finally break up and destroy the Christian family. The social unit is the family, not the individual. "The head of the woman is the man," says the law of God, and the Creator had already decreed that they should be "two in one flesh," and in the ordinary way of speaking you do not consider woman as a complete being, but only as a half, although the better half. The greatest danger to American society is that we are rapidly becoming a nation of isolated individuals, without any family ties or affections. A large number have broken away from the old homestead, and live away from home in hotels and boarding houses; they are daily losing the habits, virtues and manners of home, without which the family cannot be sustained, and if the family is destroyed, the society, the nation is carried away in its fall. God made the family the type and basis of society; such is the family, such will be society. Extend to women suffrage and

eligibility, give them the political right to vote and to be voted for, and whatever remains of family union and affection will soon be dissolved. The wife may be of one political party, and the husband of another, and it may happen that the husband and wife may be rival candidates for the same office, and one or the other doomed to the humiliation of defeat. Will the husband like to see his wife triumph over him, be elected to any office which would give her any authority over him, in direct contradiction with that decree of the justice of God, pronounced as a punishment of her first violation of his divine precept? "He shall rule over thee." Will the wife, fired with political ambition for place or power, submit cheerfully to her humiliating defeat? Will not political rivalry and passion destroy entirely whatever is left of the mutual affection of husband and wife for each other? Will it not carry into the family all the strife, discord, anger and division of the political canvass?

Then, when the wife is carried away by political excitement, or is discharging the duties of the office to which she has been elected, as judge, sheriff, representative to Congress, what is to become of the family? The mother will have little leisure and less inclination to attend to her children. A stranger, or even the father, cannot supply her place. Children need a mother's care—nobody can supply the place of a mother. Children, then, must be neglected, almost abandoned—they will be in the way, and looked upon as an incumbrance. Mothers will repress their maternal instincts, and the horrible crime of infanticide before birth, now so fearfully prevailing, will become more prevalent still, and the human race be threatened with destruction, in open violation and contempt of the command and blessing of the Creator, "Increase and multiply." Already the terrible effect of this unnatural and destructive crime is felt in the most alarming degree. Where are the descendants of those Puritans who almost exclusively occupied the Eastern States? They are fast disappearing, and if this exterminating angel of infanticide is left to continue its terrible ravages a few years longer, New England will be mostly settled by Irish or German Yankees. But if this unwise excitement of woman suffrage is every day destroying the family, will not

SOCIETY, THE STATE AND THE NATION,

Which are only an agglomeration and union of families, suffer its consequences? There is nothing which causes more the wise and the good to tremble for the future of this country, than the growing neglect and laxity of family discipline, than the insubordination and corruption of Young America. No more respect or obedience for parents. The devoted father is only known as "the old man;" the beloved, the tender mother as "the old woman." No other authority is recognized in the family than the caprice, the stubborn will of the children, who must have their own way in everything, wrong or right; and whose fault is it? It is chiefly the fault of the mothers, who fail to maintain their authority and bring up their children in the fear of God and under Christian discipline. There are, no doubt,

many exceptions, but as a general rule, how can a mother enforce her authority upon her children and gain their affection, when she gives them the bad example of insubordination against her husband? when, by political excitement and ambition for office, she has no care of and takes no interest in the proper training of her family. Wives and mothers, by neglceting their domestic duties and the proper family discipline, are sapping the very foundations of society. Social and political life is poisoned in its source. By taking away the wife and mother from the bosom of her family, to flatter her pride and vanity and to gratify her ambition, you destroy the very essence of every good government—discipline, subordination and order. Concede now woman suffrage and eligibility, throw them into the whirlpool of politics, excite their ambition for office, and you aggravate the evil a hundred fold. Children, if suffered to be born, will be still more neglected, family discipline still more relaxed; daughters brought up without any proper training to be wives and mothers: sons still more destitute of those habits of reverence, obedience, love of order and industry, which alone can make them sober, prudent and worthy heads of families and honest citizens.

Do not imagine however, brethren, that by warning you against the disastrous consequences, which would result from this unwise experiment of woman suffrage, we lose any of our esteem and respect for the gentle and pious sex. We are animated with the purest motives, and have at heart the greatest benefit of the family and society. As, when a skillful doctor prescribes a special diet, or a bitter, although beneficent and perhaps essential remedy, he is acting as the very best friend of the patient, although neither his intention, nor the efficacy of the remedy is appreciated; so I am acting as a spiritual doctor, with the same good intention, but prescribing a remedy far safer than those prepared by the hand of man. I cheerfully admit that woman is equal to man intellectually, and morally his superior, but being certainly his inferior physically, she cannot perform the duties of both man and woman at the same time, which makes it impossible for a woman to be a faithful wife and mother, attend to her household duties, and hold a public office—which seems to be the main object of the friends of woman's rights.

But it seems that I hear somebody making that terrible objection, the only one that has any specious appearance of strength: Is not

TAXATION WITHOUT REPRESENTATION

A tyranny? A drowning man, in despair, will catch at a straw. What a play of words! What an ambiguous expression! Is suffrage equivalent in meaning to representation, and is suffrage in the United States based on taxation? In other words, has a man the right to vote simply because he pays taxes? We have only to recall what we see around us every day, to know that such is not the case. If a man goes to the polls in Denver, the judge of election will examine the registry to know if his name be there, and may ask him in what ward he resides, and how long he has lived there, but no one will

think of asking him if he pays taxes. These two questions are entirely distinct from each other. Besides, are not women's rights represented through the husband by the fact, that the interests of the husband and wife are identical? Again, millions worth of property are owned by infants, and if taxation required representation, then all the little boys and girls ought to have the right of suffrage, according to that pretended argument. As infants are represented by their guardians, so is the wife represented by her husband.

But have women no rights at all? Are they like slaves, left entirely to the caprice of men in their civil rights? Yes, beloved brethren, women have the right to claim justice from any one and on all occasions; and their civil rights have even been extended by the statutes of Colorado. She can hold property in her own name, she can sell it without the consent of her husband, she can transact any kind of business she thinks proper. In case of death of her husband, she has now the choice, either to take one-half of the real estate and personal property, or to take under his will, whereas, formerly she had only a dower. What right then have widows and unmarried women? Widows are represented by their sons; and single women, living mostly under the protection of some relatives or friends, are represented by them. In fact, man, who has been appointed by Providence her natural protector, has secured all her rights. What else can she justly claim? You know, beloved brethren, what some of those discontented women want; they want to shake off the authority of man, they want to turn upside down the order established by a just God, they want to rule over man.

But they have

ANOTHER CLASS OF RIGHTS

Which they do not appreciate, and which they refuse to enjoy; they have a right to the love, affection, assistance and protection of a devoted husband; they have a right to the respect and obedience of their beloved children; they have a right to command as queens in their own kingdom—home. They have a right to keep order, decency in their own house; to dispose everything according to their superior taste and neatness in the parlor and other apartments of the house. They have, above all, a right to the respect, esteem and veneration of an impartial public, as long as they deserve it, by their modesty, self-respect and dignity.

When I undertook to explain the sacred duties of a true woman, and to point out to all of you the vain and extravagant pretensions of those discontented women who wish to intrude into the sphere and duties of man, I knew well that in, touching that delicate question, I would raise a storm over my head, but I knew also that I would have, in compensation, the approbation, the thanks of every true, modest and dignified woman.

As long as woman will respect herself, and fulfil the special duty of her calling, she will always command respect; but what respect can that class of vain, bold women inspire who wish to criticise, even control, the duties of men? I remember the appropriate answer

given, many years ago, by a pious and modest young priest to one of those women who wish to intrude into the affairs of others. They were traveling in the coach; (there were no railroads in those days; it was in 1842 or 1843, when I was living in Ohio). The young priest was very quiet in his corner, and the lady, after having asked many questions of other passengers, turned towards him. "You are a priest, I see." "Yes, madam." "You keep house?" "Yes, I do." "You are married, I suppose?" "No, madam." "What is the reason that such a nice young man did not get married?" "I have been looking for a wife for these five years, but have not found any to suit me." "You are very hard to please, it seems." "I am looking for a young woman who knows how to mind her business, and Idid not find any so far." From that moment the lady commenced to mind her business—asked no more questions.

From this lesson, let every young woman learn how to be modest and retiring. How mistaken are those foolish young persons who, in their anxiety to find a husband, never fail to attend every ball or theater, always ready for a walk or a ride, how sadly disappointed some of them will be! Do you know the answer I received, here in Denver, from a young man who had kept company for a long time with a young girl, but no sign of marriage. "Why don't you get married at once, instead of keeping company so long with that girl?" I asked him. "She has crossed too many bridges for me,"—he answered, meaning that she was too forward, although virtuous. When a sensible young man wishes to get a good and faithful wife, he does not select any of those vain and foolish young women who are so free and forward, but he applies to a modest and retiring person who can be found at home, attending to her special duties. She is good enough for keeping company, flirting, or going to a party, but not for a wife. A wise dry goods merchant does not display outside of his store the most precious velvet and silk goods, exposed to be faded by the sun, the rain, the wind, but keeps them carefully folded up on his shelves. When a customer comes to buy some goods, she does not buy those that have been put for a sign, but selects those that are kept in the store. So those persons who put the sign, by attending to every public amusement, may also be left a little longer for a sign.

But I must not abuse your kind attention; and shall close this lecture, already too long, by repeating to you the last words of my first lecture: The most majestic kingdom for a woman to reign in is home. A woman nowhere looks more truly great, more beautiful, than when in her own house, surrounded by her children. It is not in the court room, in the pulpit, on the rostrum, but in her own family that woman's influence can reign supreme. A true, dignified and Christian woman can never follow her own destiny and show her talent and wisdom better than by cheerfully accepting and faithfully complying with the sacred duties which the Creator has imposed upon her, that is of woman, wife and mother!

All honor to women, they soften and leaven
The cares of the world with roses of Heaven;
The ravishing fetters of love they entwine,
Their charms from the world's eye modestly veiling.
They foster and nourish with care, never failing,
The fire eternal of feelings divine.

After the first lecture was delivered and printed, the friends of woman's true rights requested me to give a second one. I did so. First—to rectify in a general way, the many false statements and wrong insinuations made in different replies to it. Second—to explain in a more explicit manner, the duties and rights of women. It was delivered on Sunday night, Feb. 18, and is now offered to the intelligent voters of the State, for further consideration.

✠ JOSEPH P. MACHEBEUF,
Vicar Apos. of Colorado.

DENVER, FEB. 23, 1877.

SECOND LECTURE.

"The woman who fears the Lord shall be praised. —*Prov.* 30, 31.

Beloved Brethren: If, for the general good, I condescend to answer some of the contradictory and conflicting replies, made to the first lecture, delivered two weeks ago, it is not because the most of them deserve any notice, being mostly dictated by prejudice, party feelings and want of sincerity. My only motive is to warn the weak and simple-minded ones against that amount of sophistry, misquotations and wrong inferences which might lead them astray into a false step.

One of the friends of woman's rights heads his remarks by candidly telling us that he feels disappointed at not seeing a full and satisfactory reply to the arguments given in the lecture. So are we astonished, that, in so many pretended replies, not one of the writers of those articles, has ventured to attack the main arguments, brought against the two principal subjects of the lecture—first, the presumptuous intrusion of woman into the sanctuary, by attempting to preach, and, second, the social and political evils, which would result from the dangerous experiment of woman suffrage. When a lawyer has a bad cause to defend, he does not expose the case in plain and clear language; he would only weaken it and give strength to his opponent; his only chance of success, is to entangle and mix up the fact and its circumstances, in a pile of technicalities and formalities of the law; to confuse the mind of the jury, by this labyrinth of quibbles, in such a way, as to make them lose sight of the main fact. So, in the present case, as it was not safe, for the defense of their cause, to consider the fact itself, with its consequences, or to answer the few questions asked, in solution of the difficulties presented; they resort to all kinds of insinuations, misrepresentations, attacks

AGAINST OUR FAITH,

state of life and when short of specious reasons, they invariably wind up, by appealing to the bitter prejudice of the people; by repeating over and again the same old and so often refuted accusations of ignorance, resistance to progress, to civilization, to enlightened government. But how do these vain charges compare with an impartial history and the experience of every age and country?

Who was at the head of instruction, education and progress in those ages of wars, revolutions and political troubles, now called the dark ages? The Catholic church. Who took the pains, before the invention of printing in the fifteenth century, to copy, not only the whole Bible, (which labor required almost the lifetime of a man) but also the great works of the sacred and profane writers? those lazy monks, as they are called today, who devoted their whole time to this tedious task. Wherever there was a church, there also was the parish school, the college, the academy. Who has established the great universities of Oxford, Cambridge and other cities in England and in every part of the civilized world? That church, which is now accused of making opposition to science and civilization.

Hear, on this subject, the account given by a celebrated Scotch traveller, Mr. Kay, a bachelor of Cambridge and a protestant; he was an impartial man, above falsehood. What did he see in Rome, the center of catholicity? He saw, that in every street of Rome, there was a primary school; that, for a population of 150,000, there were twice as many schools as in Berlin, with a population of nearly 400,000. He saw in the Roman provinces, under the government of the Pope, for a population less than 3,000,000, seven universities; whilst in Prussia, with 14,000,000 of people, there were only seven universities. Here is another comparison, made between England and Spain, also from Protestant authority, "Statesman's Year Book." In 1863, England had 5,227 public schools, with an average attendance of 846,805 children, for a population of 21,000,000, and Spain had 10,261 public schools, with an attendance of 615,129, with a population of only 16,000,000, a difference of 5,000,000. In addition to these 10,261 schools, Spain had 7,399 mixed schools, in which elementary and superior education was given. He found besides, ten universities in Spain, with 6,184 students, and only four universities in England, with 5,000 students.

But, why should we cross the Atlantic to prove, that, far from being opposed to science and education, the Catholic church is doing and

SPENDING MORE FOR INSTRUCTION,

than any other denomination. We have only to open the Catholic Directory for 1877 and count the number of parish and select schools, colleges, academies and theological seminaries, and we find:

Parish schools	1,587
Select schools and academies	544
Colleges and universities	62
Theological seminaries	34
Total of Catholic institutions	2,227

In 1875 half a million of Catholic children were educated in Catholic schools; one-third of a million in Catholic free schools.

Please remark, that all these institutions are supported by voluntary contributions; besides the payment of a heavy common school tax, from which they derive no benefit.

Here is an official report of the commissioner of education, recently published in the government printing office of Washington, of the Theological seminaries in the United States:

	No.	Professors.	Students.
Roman Catholic	18	124	1,319
Presbyterian	16	80	655
Baptist	15	66	733
Protestant Episcopal	15	63	311
Lutheran	14	43	443
Nineteen other sects	45	231	1,773
Total	123	615	5,234

You can see, by this official report, that the Catholic church has the largest number of seminaries, of professors and twice as many students, as any other denomination of the United States, and yet you are told every day, that the Catholics are opposed to education, science and progress. How consistent and honorable! "Thou shalt not bear false witness against thy neighbor."

But, beloved brethren, wisdom will dictate to every reflecting man, that, before rushing ahead blindly and rashly, he should know what will be the end of this progress, so much spoken of. Hence the common saying, "be sure that you are right, then go ahead." The unfortunate victims of the late Ashtabula disaster were also progressing, according to the spirit of the age, but, alas, that progress led them to their ruin and destruction. What a sad illustration of the dangerous progress of the day! It is true that all the talent, genius, energy and resources of man, being now directed towards the riches and pleasures of this mortal life, to the neglect of an eternal one, there is surely great progress in the physical world—progress in arts and sciences, in the different modes of applying steam, electricity, in fact, all the elements to the comfort, enjoyment and gratification of man. But you must also admit with me that there is

ANOTHER KIND OF PROGRESS,

in this nineteenth century; progress in infidelity and rationalism; progress in corruption and frauds; progress in in-

subordination against the authority of God and man. It is to this last progress that the church is opposed, but not to progress in sciences, education and refinement, which she has always encouraged. After this digression on the supposed opposition of the church to progress, let us continue to

RECTIFY SOME OTHER WRONG STATEMENTS,

made on other subjects. I see that, instead of answering the two main questions, they keep at a respectable distance from them. All efforts seem to be directed against the text of St. Paul, quoted in the lecture. But before we proceed, let us admire the infinite wisdom of God, who has inspired to St. Peter the salutary rule, which ought to guide every sincere Christian, in reading the sacred word of God. "Understand ing this first, that no prophecy of scripture is made by private interpretation,"—(2 ep. St. Peter, ch. I X 20,) for the very reason that in the epistles of St. Paul "there are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures to their own destruction." Hence the necessity of a sacred tribunal, which our Beloved Savior has not failed to establish, to decide in cases of doubts or difficulties, and thus maintain unity of faith, uniformity and decency in the service of God and the discipline of the church.

But our Greek scholar, full of confidence in his own wisdom and judgment, insists, or insinuates, that the apostle did not forbid the women to preach in the church, because, he says, the Greek word *lalein* means only to babble or talk nonsense.

I regret exceedingly to lose any more time on this strange question, but any of you can settle it himself; he has only to take notice, that St. Paul has used this same word *lalein* twenty-four times in the same chapter—First Corinthians fourteenth chapter. Can it be possible that, in addressing the citizens of Corinth, he should have used twenty-four times the word babble, or talk nonsense! What strange meaning he would give to the text! For instance, in verse 18 of the same chapter, if you substitute the word babble for speak, you make St. Paul say: "I thank God I babble with all your tongues." Again, if, in verse 21, you make the same change, you have the prophet Isaias, speaking for the Lord, saying: "In other tongues and other lips I will babble to this people," which is an absurdity. Besides, this same word is translated in the Latin vulgate by the word *loqui*, to speak; but let us drop this play of words.

There is, it seems, a general, but very wrong impression, that in quoting those texts of St. Paul I had intended to apply every word of them to every Christian woman, for all cases and circumstances—that no woman was allowed to sing in the church, to pray, to teach in Sunday schools, seminaries, to write, study, or even to speak—hence that complaint of my want of courtesy, liberality * * * How true are the words of the same apostle, "the letter killeth, but the spirit giveth life." (12 Cor., 3, 6.) These words were given in the beginning of the lecture, as a general text, to express in a general way the duties and relations of woman towards man, and the modesty and reserve she ought to keep in the house of God. But the application of this general principle may vary, according to circumstances of times and places, always subject to the decision of the spiritual judges of that sacred tribunal, to whom our Savior had given mission to that effect: "Go and teach," * * "he that hears you hears me." * *

But besides the general lessons contained in the text in question, we were careful to give another testimony of the same apostle, which could not be, in any way, misunderstood, and precisely because it was so clear and convincing, no attempt was made to answer it; but some vain and foolish objections raised against the general rules it contained, or caused by wrong application and infer-

ences. "Faith cometh by hearing, hearing by the word of Christ, and how shall they hear without a preacher, and how shall they preach unless they be sent?" (St. P. to Rom. xx. 14 and 15) Did any one venture to answer this question? No, they cannot, because the doctrine of St. Paul is only a consequence of the institution of Christ. "Go and teach all nations." (St. Math. 28-20.) He did not say go and write, but go and teach. He did not commend his disciples to read, but to hear and the obligation to hear the church, is so strict, that they will be looked upon as "heathens and publicans," if they do not. St. Matt. 18. 17.

Please mark well here, that this mission of teaching and preaching was given by our Savior, only to the apostles who were the first bishops, not to the priests and disciples; and in the ordination of a priest, no special mission or faculty to preach is given to him, but only to the Bishops, who csn delegate their faculty to priests and even deacons. Now, if to Bishops alone the mission to preach was given by our Lord, did I exaggerate when I called the preaching of women, a presumptuous and sacrilegious intrusion of the female sex into the sanctuary?

But it has been remarked by some one that, whatever mission or faculty our Saviour may have given, in the institution of His church, it was granted only to the Apostles personally. What a strange mode of explaining away any kind of authority, order or discipline! Had not our blessed Saviour previously announced to his apostles the permanent institution of His church? "The gates of hell shall not prevail against it." (St. Matthew 10.) Did He not make to them that infallible promise, "Behold, I am with you all days, even to the consummation of the world?" (St. Matthew 28:20.) What would they answer, if following the same principle, any one was to deny the authority of the government of the United States and of the constitution, and say that they were established only for the life time of Washington, and of the brave men who fought the battles of their country? You would, either suppose that the man had lost his reason, or that he was a rebel. So, the church was not established only for the life time of the apostles, but was to last till "the consummation of the world," and as the change of President or of members of Congress does not destroy the general government, neither is the church destroyed or affected by the succession of bishops or priests. The apostles, being men, had to die like other men, but the church remains, to continue her divine mission, until time shall be no more.

But here comes now a doctor of divinity, although a very poor logician, for he has forgotten, that in order to draw a conclusion from an argument, the antecedents or premises must be so related to each other, that the conclusion will necessarily follow from them. What relation can he find between the injunction of St. Paul to women to love and obey their husbands, to be modest, keep silence in the church (subject of my first proposition), and the social and political calamities, which would result from woman suffrage? (Second proposition.) These are two questions entirely distinct, and proved by different arguments. The scriptural texts were not to be used indifferently as a proof, for either of these propositions, but to be applied, with judgment, according to the relation they had with the question. A doctor may have the purest, the safest remedies in his medicine case, but will he take out, at random, any of them which may be under his hand, to cure any kind of disease? Surely not, but he will be careful to select such, as are intended to cure each special disease; otherwise, instead of curing his patient, he would kill him. Still it is exactly what the writers of those replies have done with me; they have applied to woman suffrage the texts and arguments, intended and given against the preaching of women in the church, and *vice versa*, and after-

wards, they complain that they cannot draw any reasonable conclusion. How could they? There was no relation or connection between the two subjects.

This reminds me of the answer given, in Cincinnati, by a quick witted Irishman, who was asked the address of a certain person. He did not know it himself, but still he would not be taken short, and answered at once: "He lives between Main street and 12 o'clock * * * * " With such information, how could the man miss the house? * * * *

I would like, beloved brethern, to close this tedious review, but I hear a cry of alarm; we must go to the rescue: "To carry out these prohibitions literally would break up the church." Break up the church! And out of the 1400 or 1500 different religions sects, of every shade and color, will they please tell us which is the church, so frail and so weak, as to need to be propped up by the preaching of women? If it cannot be kept together without it, it is not built on the rock; it is not the Church of Christ, for when He established His own church, He made that divine promise: "The gates of hell shall not prevail against it." But, however, I know of one church which has stood for over 1800 years; which has resisted the fury of 300 years of pagan persecution; which has been exposed to the insults, frauds, plunders of her enemies; still she never allowed her women to preach, except by their good example, piety, modesty and good works; but if they are forbidden to preach, they are not only allowed, but even invited to unite their sweet voices with the prayers, pious hymns and several parts of the service of the church. They are even allowed to assist the priest in teaching, not as ones having authority, but in a whispering voice, the children of the Sunday school class. (We have here every Sunday a good number of pious and zealous ladies, who are rendering good service.) So you see that, after all, we are not such slaves of the letter, as you had imagined, and that we allow ladies to use their talents, kindness and winning manners, either for the glory of God, the good of the church, or the benefit of the poor.

But if a few minutes ago you have been frightened by the cry of alarm, I have now good news to communicate to you. It is

THE GLORY OF THE NINETEENTH CENTURY.

the triumph of science over revelation; the great discovery of this age of progress! To my question, whether any new process had been found out, to escape that condemnation to death, which had been pronounced against our first parents and their posterity, I have received a most glorious answer. I have read distinctly that consoling word: *Yes.* What a relief! Now the men of the world can say, in all security, with the rich man of the Gospel to his soul: "Thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer," (St. Luke xii, 20.) without being deterred any longer by the fear of death; but alas, what disappointment! By reading on, I find a terrible word, which destroys all my hopes, "to some extent," only to some extent? And to what extent? of a few days, of a few months, perhaps of a few years; but alas, poor mortal man! he may take as many doses of *Chicona bark*, as he pleases, that terrible sentence hangs yet over his head: "Dust thou art, and into dust thou shalt return." Gen. iii. 13. "It is appointed for men once to die."-Heb. 9-27. And then comes the great Judge, with that terrible summon: "Thou fool, this night, do they require thy soul of thee." St. Luke 12-20.

So the justice of God still continues to have its course. His eternal decrees can neither be revoked or its sentence avoided; let us then submit with resignation to His divine will, and remain contented in whatever sphere and condition, we may have been placed by Divine Providence. Remembering, that this world is not our permanent home, but only a land of exile and of trial. Let us direct our thoughts and affections towards the only true home, for which we have been created—Heaven.

The woman question, being now so vigorously agitated and causing such a great excitement, it is our sacred duty as pastor of the flock, to watch, with all solicitude, for its safety. We have already proved to you that woman suffrage, if granted, instead of being of any special benefit to the sex, would only in the end, turn to her injury and degradation, would be the ruin of the family and the destruction of society; my intention, tonight, is to show you that the church has always recognized and granted to woman all the rights that God has intended for her, and that to the church she is indebted for all the respect, veneration and liberty she enjoys now in society.

God, in his infinite wisdom, has given a special mission to every rational being, and His divine providence has furnished to each one the means to fulfill it. After He had created man, He said: "Let us make him a help like unto himself." The words, indeed, are short and simple, yet in them lies the whole relation of woman to man. She is to be a help, and no restriction being made, she may be a help to man, intellectually, religiously, morally, as well as domestically — but although no precise relation, in which she stands towards man is defined, her ordinary and natural mission is to be a wife, mother, daughter and sister in the family circle, but she may be a help, as a consecrated virgin, as an adviser, and as intercessor in the religious order; she may be a help as queen, empress, in the political order, and she may be a help as a friend and confidante in the social order; and in whatever capacity she has been a help to man, she has always received from nations blessed with faith in the true God, that respect and attention due to her weak and delicate nature.

If we look back at the infant Church on the shores of the lake of Galilee, we find woman already in an honorable position. It is a remarkable fact that no nation of antiquity, save the Israelites, had any respect for the female sex. Woman was treated by them as a beast of burden, as an instrument of lust and passion, as property, or precious kind of chattel, and consequently there was no protection of their honor and virtue. During my ten years of residence in New Mexico, having to visit oftentimes the eight or ten American forts on the frontier of the territory, and go through the Indian country, many a time I had an opportunity of remarking this fact, so humiliating to women. Whilst the savage and pagan Indian was lying on the grass or walking about, his squaw had to herd the horses and sheep, and saddle his pony, go for wood, water, and do every kind of hard work like a mere slave. So, more or less, was woman treated among other pagan nations.

How different were the Israelites, taught and guided by the law of God! They protected with the greatest care the chastity of their women and punished most severely any violation thereof. We see the sons of Jacob making war upon the Sichemites to revenge the insult done to their sister Dina. Instead of a marriage that was nothing but a bargain, as was the use among heathen nations, the union of Isaac and Rebecca was a most solemn ceremony, and the consent of the maiden formally asked. The child Moses was rescued and educated by a woman, and his sister Mary was a great prophetess. Esther, by her modesty and simplicity, gained the affection of Assuerus, became a great queen and saved her people from the destruction to which they were doomed.

Turning to the New Testament, we find woman in an equally prominent position, honored by the special notice of the God. Man himself, and materially assisting in the establishment of His church. Not to speak, at present, of His blessed mother, whose influence on the fate of woman has been paramount; and leaving aside the fact of His voluntary submission to her, as well as that of her intercession being the immediate occasion of His first

public miracle at Cana, of Galilee; the place of woman in the gospel history is one that may justly be the pride of her sex.

The greater part of our Lord's miracles were worked in favor of women, often on their own persons, at other times on persons who were dear to them. Of the first, witness the cure of the mother-in-law of Peter, of the woman healed of an issue of blood, of the woman of Canaan, to whom Jesus said: "O woman, great is thy faith; be it done to thee as thou wilt." Of the second, witness the restoring to the widow of Naim her son, whom Jesus raised to life, "being moved with compassion towards her." (Luke vii.) Lazarus, too, dear as he was to the Master, was raised to a new life, chiefly through the prayers and the faith of his sisters. He did not disdain to speak patiently to the woman of Samaria, and permitted her to be His messenger. He proposed the widow's mite as a model of true charity. He protected the woman taken in adultery against he Pharisaical judges. He had compassion on poor Magdalen and "forgave her many sins, because she had loved much." Again, it was to woman that He spoke when, on his way to Calvary laden with the cross, He turned and said: "weep not for me but weep for yourselves and for your children." Women followed Him bravely, when men deserted, betrayed and denied Him. Women stood at the foot of the cross, while His apostles were hiding in fear. His last legacy on earth, the most precious object to which He turned His thoughts, was a woman—His blessed mother, and the first person to whom He appeared after His resurection, was a woman.

Later on, we find in the acts of the apostles women mentioned as most efficacious helpers in the infant church. For instance, "Tabitha, a woman full of good works and alms-deeds," and Priscilla, the wife of Aquila, who accompained St. Paul to Ephesus and expounded to Apollo "the way of the Lord more diligently." (Acts 18.) Again, Lydia, "one that worshipped God, offered hospitality to St. Paul, and "constrained" him to dwell in her house. (Act 16.)

From these bright examples of woman's zeal and charity, the friends of women's rights may take occasion to draw wrong inferences and what they call arguments, in defense of their cause; but they have overlooked that in all those good works, woman is only considered as a help, whatever it might be, but not as having any authority. It is true we read in the 16 chap. to the Rom. these words: "I commend to you Phebe, our sister, who is in the ministry of the church;" but in vain do they pretend that the word ministry supposed in them the right of preaching the doctrine, or administration in the discipline of the church. We have only to consult other texts of the Holy Scriptures, where this word is used and an explanation given. For instance, in the gospel of this day (Matthew iv 2), we read that after our Blessed Savior had permitted the devil to tempt Him, so as to teach us by His example how to resist temptation—"Then the Devil left Him, and behold angels came and ministered to Him."

Again we read in the sixth chapter of the Acts of the Apostles, that "there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministering. Then the twelve, calling together the multitude of disciples, said: It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men, full of the Holy Ghost, whom we may appoint over this business."

By this remark of the aspostles we can see clearly that the meaning of the word ministering was to attend to works of charity, to the care of the poor, of widows and orphans. It was the special duty left to the deacons and deaconesses. So, that pretended argument falls to the ground.

Faithful imitator of those holy women mentioned in the institution of the church, the female sex has always distinguished itself in the course of subsequent ages; either in the service of God, the general good of society, or the different kinds of charitable works. St. Pudentiana, the daughter of the noble Senator Pudens, was so zealous that she brought the Holy Father, St. Pius, ninety other converts she had herself instructed and prepared. Her palace was transformed into a church which, for centuries has borne her name. So did Lucina, a holy matron of great nobility, convert her house into a church, which was afterwards replaced by the magnificent temple of St. Lawrence. Justina, upon whom a famous magician had tried all his wicked arts, so far prevailed over him, by her science and wisdom, that she brought him to know the true God and to abandon his idols and sorceries. But such examples of the intelligence and influence of woman are so numerous that they would form a volume by themselves.

Martyrdom was, in the early days, the almost inevitable end and reward of such zealous and apostolic women. Saint Cecilia, honored as the patroness of music, ranks among the most prominent of those celebrated women who, strong in the faith, gladly gave up youth, wealth, beauty and life for the sake of God. After having offered her palace to be used for a church, she distributed her immense wealth to the poor, and met a martyr's death, with such heroic demonstration of faith and charity, as to cause the very executioners to exclaim: "It is only a God who could have created such a prodigy as this servant Cecilia."

St. Agnes, the maiden of 13 years, rejecting, with contempt, the jewels offered to her as a bribe, ran to receive the crown of martyrdom, with greater joy, than if she had gone to a bridal festivity. What shall we say of St. Catherine of Alexandria, one of the most remarkable instances of erudition, ever attained by Christian woman? At the age of eighteen, she surpassed in knowledge the most learned men of her day. History tells us that she defended and proved Christian doctrine, against the vain arguments of forty of the ablest heathen philosophers. She not only converted, during her imprisonment, the wife of Maximinus, her cruel persecutor, and the commander of his army, but she made such an impression upon the crowd assembled to witness her death, that a large number of them became Christians on the spot.

Constance, the daughter of the great Emperor Constantine, was the first convert of the Imperial family, and such was her influence and authority that she boldly resisted her own brother Constantius, her father's successor, and maintained order in the church and the empire. Pulcheria, the grand-daughter of Theodosius, who succeeded him, was justly considered as the glory of the Eastern Empire and the honor of her sex. Her historians remark that "it was a marvel, the equal of which has never been known, either before or since," that a maiden of sixteen should govern successfully so vast an empire.

If we pass to the middle ages, we find the same striking proof of intelligence and wisdom given by illustrious females. It was the learning, zeal and piety of St. Clotildis, that converted to christianity the heathen Clovis, King of France. During the engagement against the Allemani, at Tolbiac, he vowed to the "Son of the living God, *Him* whom Clotildis worshiped," to become a christian, if he gained the battle. He was victorious; and faithful to his sacred promise, was baptized at Rheims by the holy Bishop of St. Remigins.

Turning now to England, once the home of religious learning, we see the same influence of women publicly asserted. There we find Bertha, the wife of Ethelbert, King of Kent, as one of the apostles of faith and the zealous helper of Gregory and Angustine; there also Edith, the daughter of King

Edgar, who, said the historian, united the active life of Martha with the contemplation of Mary.

Let us now go further north and show you Bridget, Queen of Sweden, the author of the most interesting revelations ever written; whose works have been reprinted from age to age.

But the Middle Ages are so abundant in historical details of woman's greatness that time does not permit me to continue this interesting review. We can only mention the names of a few, such as the great, the charitable Elizabeth, queen of Hungary; Hedwige, a Polish princess, wife of Henry, Duke of Silesia and Poland; Countess Mathilda, of Tuscany; Joan of Arc, of whom it is said, she was "brave as a warrior and tender as a mother; wise as an old man, learned as a doctor, and simple as a child; pure as an angel and redoubtable as a conqueror." We cannot overlook the wise Isabella of Castile, the protectress and friend of Christopher Columbus, the great Queen to whom Spain first owed the proud position of Mistress of the Seas, and the Queen of the New World.

But we repeat again, that in all those high positions, occupied by celebrated women, at different times; in all the talents and wisdom they have displayed, they have always been considered as a "help" to man, either in the social or in the political order, and if, at any time, any of them have been called to occupy a royal or imperial throne, or any other office in society, it was only for local and political motives and interests; they were exceptions to the general rule and did not interfere with the designs of divine Providence.

If, in the different ages, women have distinguished themselves by the practice of the most eminent virtues, by their talents and wisdom, by the cultivation of science and fine arts; they have to thank God, who, in His goodness, had given them a faithful guide and a worthy model. For the precepts, sacrifices and ceremonies of the old law having been established only as mere types and figures of the new, they were to be abolished, or rather replaced, by the reality. ("For the priesthood being translated, it is necessary that a translation be made also of the law.") [Heb. vii, 12.] Our merciful Savior was made man not only to redeem us, to save us, but also to teach us by his example how to save ourselves. "For I have given you an example, that as I have done to you, so you do also." [John xiii, 15.] It is the same advice that St. Paul gives to the first Christians of Corinth, "Be ye followers of me, as I also am of Christ." To accommodate himself to our weakness, he was willing to submit to all the wants and miseries of human nature, except sin. [1st Cor., iv, 16.] "He emptied himself, taking the form of a servant, being made in the likeness of man, and in habit formed as a man." [Phil. 2, 7.] Christ being the perfection of man, the God-man, the universal type and model; His life, His death, exposed to the admiration of the world, on the top of Golgotha, is offered to all of us for our imitation. "Look and do according to the pattern which was shown thee on the Mount." [Exod. 25, 40.]

But, beloved brethren, whatever may have been the mercy—and condescension of God towards man, already so worthy of our love and gratitude, it was impossible to destroy entirely that immense distance, which separates poor mortal man from a God of infinite perfections. For this reason, His sanctity has manifested itself under the exterior form of those qualities which we call virtue; but in reality that sanctity which has practiced them in Christ, is divine. Hence the acknowledgment of the infidel, J. J. Rousseau, which the sublimity of the virtue of our Lord has compelled him to make: "If the life and death of Socrates is that of a wise man, the life and death of Jesus is that of a God." How, then, could men ever reach such

perfection? But God, in His mercy, has prepared, between the infinite sanctity of His Divine Son and our frail nature a model of created sanctity more accessible to us, which being more perfect than that of other creatures, may be a model worthy of our imitation. It is that wonder which He has wrought in Mary, His holy mother. Before God she is a mere creature, infinitely below His Divine nature, but she has been selected to form a special hierarchy by herself, above that of men and angels, to serve as an immediate step, by which we may rise to the imitation ot Christ, as she, by imitating her divine son, is raised to God.

But there is another reason to justify the office of Mary as a model. Although humanity is common to both sexes, still by taking human nature under the form of a man, our beloved Savior could not offer to woman a model of sanctity appropriate to her sex; hence Mary, his beloved mother, is offered to her as a type and a model. Woman is almost all-powerful for good or evil. Ancient and modern, sacred and profane history is full of the most striking examples of this fact. "Her house is the way to hell, reaching even to the inner chambers of death," said the wise man inspired by the spirit of God. [Prov. vii, 27.] "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her." [*ib.* xxx, 10.].

The type of woman in pagan antiquity was Venus; she was not represented as a wife, mother or daughter; neither as a model of anything good and honest; but merely as a woman, with all the darts of lust. How victorious she was over gods and men, the horrors and crimes committed as her special worship at Samos, Corinth, etc., are a proof; as well as of the powerful influence of woman for evil. But let us hasten to throw a veil over such a sad spectacle, and direct rather our thoughts and admiration towards the virgin mother, selected to be the type of the true Christian woman. This type was prepared by the Holy Ghost himself, as the most perfect image of Jesus Christ; ("The Holy Ghost shall overshadow thee.") [St. Luke, c, 2], the most glorious to God, because nothing could be more worthy of his infinite holiness and sancity than the chastity, the purity, the virginity of Mary.

Chastity is a noble virtue, which subjects the body to the soul, strengthens the spirit against the temptations of the flesh, gives to woman true liberty and dignity. It is, in a word, the virtue of angels, which raises her soul above the earth and gives her a heavenly power to command respect and veneration. Let me relate to you a most beautiful instance of the power of modesty. Many years ago, an officer of the French cavalry, a man of the world and dissipated, found some pretext to be introduced to a young lady, whose ruin he sought. But the officer, who had fought bravely on many battle fields, was defeated by a young woman of eighteen or twenty. He was so much struck and overpowered by her great modesty, that he could hardly speak a word to her, scarcely would he dare to look at her, so strong was the impression made upon him. The interview was short, but the salutary effect made upon him, by the young lady's innocence and modesty, lasted as long as he lived. God rewarded him for this act of self-control; he reformed his life, resigned his commission, lived a moral and religious life, and died a holy death. In his latter years I knew him personally; and this incident of his life was related by himself.

Woman is all purity. Take away purity and modesty and nothing is left to her worthy of God or man. God, being infinite in mercy, will forgive her, if sincerely penitent, give her His grace, even invite her as a prodigal daughter to the sacred banquet of the holy communion. But if ever man forgives, he never forgets * * * * When a woman has once been defiled, she cannot expect to be ever restored to the same degree of respect, paid to her before her fall. It is, no doubt, that contempt, or at least that indifference she finds in a cold

world, that brings her to the door of the asylum, where she finds protection from all dangers. It is the bitter deception she has suffered from her seducers, that makes her feel so happy, under the maternal care of those devoted sisters of the Good Shepherd, who receive her with open arms—those spiritual mothers who, stooping down from their high state of purity, stretch a charitable hand to the fallen one, and restore to her the clean garment of innocence.

Purity, being so precious, and at the same time so delicate a flower, how can a dignified woman, who knows how to appreciate it, afford to expose it, to be faded in the midst of the corrupt atmosphere of a political meeting, in contact with all classes of society? * * Remember what has been said on a former occasion—if a woman assume masculine airs and forget that she is a woman, she will soon miss that deference and respect she now receives, and be treated with that same indifference men have for each other.

Last week, we had here in Denver a most striking instance of what would surely happen, on every occasion, should modest and virtuous women be led astray by those persons who, for the mere shadow of imaginary rights, are willing to exchange the true rights they now enjoy to the respect and veneration of the world. A young lady stepped into a crowded street car, and met there a young gentleman of her acquaintance, who had a comfortable seat. "Well, Miss," said he to her, "are you in favor of woman's rights?" "Yes, sir," answered she. "Then you can stand like a man," and he kept his seat, to the confusion of the lady and the amusement of the company.

Although purity is the brightest ornament of woman in every condition of life, as a virgin, spouse, mother and daughter; still virginity offered to God with free will, consecrated by a solemn vow, kept with scrupulous fidelity, is the most high degree of angelic integrity. But although St. Paul recommends so much the state of virginity (1st Cor. c. vii., 5, 7) as being the most perfect state, and giving woman a greater facility and liberty to serve God, still, he leaves her free to follow her inclinations: "Every one has his proper gift from God, one after this manner and another after that." For this reason, the model offered to woman should be adapted to every condition of woman's life.

The infinite wisdom of God has resolved the difficulty by uniting virginity and fecundity in His virgin-mother, and thus qualified her to be the worthy model of woman in every state of life. Maternity has been honored by her virginity and virginity by her fecundity, and thus every Christian woman has been blessed in Her who was "blessed among all women." [St. Luke 2.] But not only was every Christian woman blessed in Mary, but she was also raised to the participation of the glorious privilege of virginal maternity. For Christian maternity has the character of moral virginity, and Christian virginity that of moral fecundity. Christian maternity, sanctified by the grace of the sacrament of marriage, is no less virginal, because, in becoming a mother, woman has not lost her moral integrity.

Do not imagine, either, that by consecrating herself to God, the Christian virgin is deprived of moral fecundity. Are they not really spiritual mothers, those holy, women who devote all their life to the care of the sick, the poor, the widows, the orphans? Have they not in their hearts a true maternal love, those devoted sisters, who expose their own life in time of war, pestilence and famine, to nurse their patients with the tenderness of mothers? Do they not carry maternal charity to heroism, spending days and nights, months and years, their whole life, in hospitals, on the battlefield, even when those who were dear to each other, have fled from the pestilence. How often did you not hear, that in time of cholera, yellow fever, the husband had left his dying wife, the wife, terror strick-

en had run away, the children had left their parents, parents abandoned their children; all had gone--save the Sister of Charity, faithful till death to her task of love. So the spirtual maternity of the spouse of Christ oftentimes inspires her with more courage than does natural maternity. There is no want, no misery, no affliction of this life, in which the consecrated virgin is not most usefully employed, to which she is not willing to devote cheerfully all her talents, energy and strength. See how the church understands the duties of women and recognizes her rights—to the respect and attention she deserves. Compare the humility, purity, charity and spirit of sacrifice of the Christian woman with the clamorous appeal of the leaders of woman's rights. * * * *

Not only does the gentle sister attend to the wants of the body, but she also provides for the consolation, the salvation of the soul of the poor patient, the dying soldier; she gives him charitable advice, reminds him of his duty to God, of the preparation for death, of the account he will give to the Supreme Judge.

During the last civil war, a poor infidel soldier was on the point of death, but had never thought, that in a few hours, perhaps, he would appear before the sacred tribunal of God to hear a sentence that would decide his eternal damnation or salvation. The chaplain attending the hospital, endeavored to prepare him for that terrible account, by inspiring him with some feelings of repentance, teaching him the principal mysteries of religion, the salutary means established by our Blessed Savior for his reconciliation with God. But he rebuked him, and would not even listen to him. "I cannot believe that; I don't believe in confession," said he: "I am sure the sisters don't believe in all that." "Yes, they do," said the chaplain. He then sent for one of those ministering angels upon earth. "Sister do you believe in the Trinity?" asked the soldier. "Yes, my dear, I believe it, and you must believe it to be saved." "Well, I believe it if you do." "Do you believe in confession, in forgiveness of sins?" "Yes I do, and go to confession every week." "Well, I will go if you do." So he believed, made a sincere confession, received the sacraments and died in sentiments of great piety and repentance. Such is the confidence inspired by charity. I doubt whether his own mother could have had such influence over him.

We have already reminded you of the special mission of a woman, to attend to household duties, to take charge of a family, to instil into the minds and hearts of her young children the fear of God, the foundation of true self-respect. In all biographies of eminent men we find that they attribute their success in life to maternal solicitude. The mother makes the man. This was the case with the illustrious Bishop of Hippo, Saint Augustine, who was converted by the prayers and constant admonitions of Saint Monica, his mother; with Saint Louis, king of France, to whom his pious mother, Queen Blanche, had so often said: "My son, you know that I love you with all my heart, but I would rather see you dead at my feet than guilty of a grievous sin," and whatever of good, moral and religious disposition was found in the great Napoleon was inspired by a good mother.

But few mothers have time to spare from the care of a large family, or are qualified to fulfill this sacred task of teaching their children, and if they have to trust to strangers that young daughter, who can inspire them with more confidence, who could be more worthy to take the place of the natural mother than those spiritual mothers who have renounced the world with all its riches, pleasures and vanities to devote their whole life to the instruction and education of girls, and prepare them for every rank and condition of society? They are the most fit substitutes of the mother. They develop in their pupils a cheerful and healthy disposition, a high sense of duty, give them a solid social

and Christian education, cultivate their moral and religious affections, refine their manners, purify their tastes, and return them to their beloved parents already trained, by the rule of a kind and gentle discipline, to obey and respect them, to be a consolation to them and an ornament to society.

Of late years the High Church party of the Anglican sect, of which there is a weak branch in this country, has been trying a poor imitation of religious life. It has built convents and organized what it pleased to call sisterhoods. But nearly all of them have proved failures, and the few that continue to live are drawing every day nearer to their grave. The fact is, as the non-Catholic world is ready to acknowledge, nothing but Catholic doctrine, Catholic charity and Catholic discipline can fulfill the duties of supernatural life. The Catholic Church alone has the divine strength, the divine wisdom to institute and regulate religious life. Human enthusiasm and philanthropy are poor substitutes for Christian charity and the spirit of sacrifice it inspires. It has, above all, the real presence of our dear Lord on its altars, from which the hidden support of religious life is derived; the great center of attraction which keeps united in love, all the members of this blessed family. It has been foolishly said that sisters, nuns, etc., are like slaves, prisoners, kept in a dungeon. I admit there is some truth in the statement; but these slaves are bound by the golden chains of charity. They are prisoners, yes, but prisoners of love for their Heavenly spouse, who has selected them out of thousands to bring and keep them united under His Divine protection. Should at any time their thoughts or affections wander away from the sanctuary and bring them back in imagination to that world they had left so cheerfully, a short visit is made at the foot of the Blessed Sacrament, in that holy chapel where they meet so often, to commence upon earth the office of the blessed in heaven, and immediately their beloved spouse consoles them, reminds them of the happy day when they made, by their holy vows, the consecration to God of all their being, soul and body; sweet tears flow once more from their eyes and they rise with new courage and vigor, ready to live and die for Him who lived and died for them.

"Behold how good and how pleasant it is for brethren to dwell together in unity, for there the Lord hath commanded blessing and life for evermore."—132 ps. 1:3 v.

In conclusion, let me entreat you not to be misled by those who would persuade you, that the church is an enemy to the elevation and advancement of woman. The virtue, the freedom of woman has always been protected and defended by the church. During the ages of faith, the foundation of female liberty and equality was laid by her authority so deep in the soil, that it can never be overturned. It defies oppression and infidelity. No power that sophistry or despotism can use, will ever destroy the freedom and dignity of the sex unless by her own imprudent step, (I would almost say moral suicide) she surrenders it for a mere fancy and to gratify her pride and ambition.

Beware, before it is too late, for the experience of the past, with regard to the practical workings of "female suffrage" has been such, as to condemn it in the judgment of the most intelligent and prudent people. I heard from two respectable authorities, that for many years the State of New Jersey had tried the experiment, but so corrupting and pernicious were its results, that all the best citizens of that State, both men and women, irrespective of party, creed or nationality, rose up and demanded the repeal of the nuisance. There, as in Wyoming, a certain class of women soon became the most ardent partisans, and used all the seductions, arts and intrigues of their sex, for the accomplishment of the most corrupt and wicked purposes. Instead of its becoming "a purifying pow-

er," as it is called, and as some are weak enough to imagine, it would prove, as it is now proving to the north of us, to be the avenue for the introduction of the most corrupting of all influences into our public and civil affairs.

Please remark that when women have entered the public arena with men, they will stick at nothing to carry their points, they will go lengths that men will not, and when unable to carry them by appeals to the strength of the other sex, they will appeal to its weakness. * * In time of public excitement or revolution, women are more fierce than men. What frightful examples of this sad truth were given during the days of terror of the French revolution of 1793, brought on by infidelity! The most horrid crimes and massacres were committed at the instigation of women's clubs, and the same horrors of 1793 were repeated in 1871, during the short days of the Commune. In the cruel execution of the hostages, women were more conspicuous than men in exciting the infuriate mob; no religious or human consideration could restrain them in their madness. Victims from every state and rank of society were to be immolated before peace could be restored.

If the people of Colorado have at heart the success and prosperity of their new State, they will not be foolish enough to try this fatal experiment over again. After carefully noting the disgraceful conduct of some of her own sex, in a recent election, a lady of Cheyenne said: "I have come fully to the conclusion that female suffrage will never purify politics or the ballot box." She further added, "I confess that when I came here, I was inclined to favor it, but since I have seen and heard what I have here on the ground, I have been astonished that any respectable person can be in favor of it." The question is, then, whether the people of the Centennial State will learn and take warning from the experience of others, or whether they will be led captive by this silly and fatal delusion.